

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

[ESTABLISHED 1840.]

“Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you” (MATT. 5: 11, 12).

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EXPERIENCES.

(BY MISS MOLLIE HIGGINSON.)

(Concluded from page 631.)

“As regards baptism, I merely refer you to the rubric of the prayer-book above the baptismal service, and ask you when man ‘changed the ordinance.’ Gahan, a Catholic historian, writing in the third century, informs us of a man named Novatian, who had become a convert; but had neglected to be baptized, until, falling ill, and his life being despaired of, he was baptized in bed, not by immersion, ‘which was then the usual method,’ but by infusion, or pouring on of water. If you read Isaiah 24, you will find that he told us the days would come when the people would transgress the laws, change the ordinance, and break the everlasting covenant.

“Now, pardon me, if I ask you a plain question. Why are you a member of the Church of England? Before marriage you were a Baptist. Did you sit down, Bible in hand, and compare the teachings of the two churches, and then choose that which followed the Bible more closely? You know you did not. Had you done so, you would still be a member of the Baptist church. No. The man you married belonged to the Church of England, and thinking you could best help him to keep straight by going with him, you left the church in which you had been brought up and joined his church; and now that church you uphold. I don’t blame you, the motive was good. And if you believe in a thing, stick to it, fight for it, die for it, if needs be.”

“R—, what of you? Did you sit down, Bible in hand, and study all the religious denominations in the world to-day, and

then follow the one that agreed with your idea of truth. I venture to say you are a member of the Church of England to-day, simply because you were brought up in it. Had your mother remained a Baptist, then the probability is that you would have been a Baptist; had she been a Catholic, then a Catholic you would have been. When Christ was here on earth He bade us 'seek for the kingdom of God.' You, who are still a member of the church in which you were brought up, have you sought?

"Friends of mine, I ask your prayerful consideration of the words which I have written. Bible in one hand, the teaching of the 'Mormon' Church in the other, study these things; for by the Bible alone, and not by the lies of man, will we be judged, and as you judge our Church to-day, so shall God judge you in the last great day."

A day or two after sending the letter, I paid them a visit; it must be confessed not without wondering as to the reception I should receive. But they were then, as they ever are, kindness personified, and very glad to see me—glad I had read their letters in the light in which they were written. I read over part of the literature they had received from America, and to their surprise, it contained no news for me. It was all stale, aye, doubly stale. Only the same old tales, some of them with a new frock on, certainly, but still the same; one hears them on all sides, but never yet has seen one proved. "Look here," I said, "they must think we are asleep on this side of the herring-pond. Do they think they have got the monopoly of brains, or what? Do you mean to tell me that I am expected to believe that men live lives that would put the devil himself to shame out there, and then come over here with pure faces and pure words, and for two whole years keep as near to God as the 'Mormon' elders do? I tell you it's no use. I know the elders, know the lives they really live, and I tell you these things are false; and another thing, my English brethren forget that when they fling the stone at the 'Mormon' elders, it strikes their English sisters with double-force." "But not you, Mollie," they said, "not you." "Why," I said, "it's just me it does hit, and hits jolly hard, too; for I tell you straight that I am living the same kind of life our elders live, so if they are immoral, then I must be immoral, too." "But, Mollie," they said, "no one would ever think of such a thing who saw your face." "There you are," I said, "when I showed you some of our elders' photographs, didn't you say they looked good and pure; and yet you believe all these lies."

They mentioned the letter I had written, and said they could accept much of it, but could not believe in a personal God, although they did believe in baptism by immersion. "And that creed, you know, Mollie," a younger girl said, "no one believes in." "Well," I said, "is there any sense in belonging to a church in which you do

not believe? Is it going to take you any nearer to heaven?" The elder girl said she could accept much of our teaching, but could not believe that the angel had come. "Do you believe he ever will come?" I asked. "Yes; but not in our day, it will be in the future, say a hundred years hence. I believe an angel will come, and I also believe a book will be found in the earth; but not in America, it will be found in Ireland." "Well," I said, "and do you think the people who will be living a hundred years hence will be any more ready to believe in the angel than you are to-day? Would you be more ready to accept a prophet to-morrow than you are to-day? You remind me of the woman who said to Christ, 'that Messiah cometh,' but it is not to-day. Oh! no, not to-day, it is in some future day He is coming, of that there can be no doubt; but not yet, no, not yet, and yet all the while Christ Himself walked through the midst of the Jews unknown, unrecognized, not wanted; and so it is to-day. The messengers of God walk in and out amongst you, despised and rejected.

"As it was in the days of Christ, so it is to-day; it is useless telling you the angel has come—that there is a prophet of God on the earth to-day. 'No,' you say, 'some day he will come, but not now'; and so the glorious gospel passes you by and you heed it not. 'As it was in the days of Noah, so shall it be in the coming of the Son of man.' 'As it was,' and how was it? The gospel was preached and they heeded it not, until the floods came, and it was all too late. And so it is to-day, the messengers of God are preaching the only true gospel in your midst, but you heed it not." But it is useless talking. Prejudice is so strong, and public opinion so monstrous a bogey, that the majority of English people to-day would as soon dream of holding converse with Satan himself, as of entering a "Mormon" meeting place, or being seen conversing with a "Mormon" elder. And yet the work rolls on. One here and one there, the pure in heart are being gathered into the fold, for "God knows his sheep, and they hear his voice, and follow him, and a stranger will they not follow, for they know not the voice of a stranger." Strange, is it not, that the voice of God sounds through such a medium as the "Mormon" elders? A friend said to me one day, "You know, Mollie, those elders only get hold of good, pure girls like you." "Ah!" I said, "what draws pure girls to the 'Mormon' Church? Can impurity? I tell you it is the purity of the doctrines it teaches. The saints are pure, and that is why we cleave to them so." "I wish I could believe you are right," he answered, "but men don't live pure lives now-a-days; not the lives you say those people live." Ah, well! let it rest. "Seek and ye shall find," was the command of Christ, and true it is that only those who do seek, find. There is nothing in this life worth having that is obtained without individual effort, and the secret of the way to heaven is no exception. I tell you it lies through the waters of baptism, such baptism

to be administered by those holding authority from God—the “Mormon” elders.

Time was, when I also scoffed at such a thought; but I repeat, times change. “My ways are not your ways, neither are your thoughts my thoughts, saith the Lord.” “Can any good come out of Nazareth?” was the question asked of old, and yet Christ, the Savior of mankind, did, indeed, come from that despised quarter. To-day that sentence is repeated, “Can any good come out of ‘Mormonism’?” “Not likely,” you say, “it is nothing but a Yankee yarn.” Well, have it so, my friends, it hurts me none, only the day will come when you and I will stand before the judgment bar of God. Don’t say to me then, “Mollie, you knew the truth all the time and you never told us.” In all earnestness, in deepest sincerity I tell you the way to heaven is through the waters of baptism, such baptism to be administered by the “Mormon” elders, who received authority direct from heaven subsequent to the angel’s first visit in 1823.

Deluded! Mad! Well, I can’t help your thinking so; but will you answer me this: If I am following a delusion and a lie, how is it that all that I and all the rest of the “Mormons” believe, is found within the two covers of the Bible? How is it that the angel came at the very time appointed, that the kingdom of God was established at the very time prophesied so long before, viz.: just before the gathering of the Jews to Jerusalem? The Jews are gathering now, gathering fast, and when you have explained this, will you tell me what means this peace within my soul, this quiet, perfect assurance that God has spoken from heaven in these last days? Will you tell me how it is that Christ’s words, “If any man will do his will he shall know of the doctrine, whether it be of God or whether I speak of myself,” have been fulfilled in me, and because I have done His will, that I do “know” without the least shadow of doubt? And then will you tell me how it is, that, if our elders live the life the world ascribes to them, they bear upon their faces, nay, in their very attitude, the signs of pure, unsullied lives? A “great authority” once uttered these words, “By their fruit ye shall know them.” Take up the duty that I ask of you. Search for yourselves. Inquire into the true life of our elders, and if you find that I am wrong, then, that very day I will leave the “Mormon” Church. Once before I told a friend that when we again met, could she look me in the face and tell me that contact with the “Mormons” had taken me further from God, that I was farther from heaven instead of being nearer to it, since I had associated with the “Mormon” people, if in any way I was less worthy to be her friend, then I would leave them. What was the result? She was forced to admit that my life was purer, more in accordance with the doctrines of Christ, and this was the result of “Mormon” teachings, of intercourse with the despised “Mormon” saints. Verily, “by their fruits ye shall know them.”

THE FRENCH MISSION.

SCARCELY twelve months have passed since the French mission of the Church of Jesus Christ of Latter-day Saints was organized, with headquarters at Paris. The success that has followed the efforts of the elders who have labored there justifies the steps which were taken to bring the scope of country, inhabited by the French-speaking people, integrally within the bounds of the Church. This arrangement serves two purposes. First: It does away with the more or less undesirable circumstance of having for them a president who does not speak their tongue, and opens the way for appointing one who knows their language and their needs. Secondly: The very fact that a smaller unit is created makes the efforts of all more efficient. The members are kept in closer contact with each other and with the elders, and the more frequent visits by the president of the mission to the various branches where the labor is being concentrated, has an interest-producing effect that is most desirable.

The number of converts to the Church that have been received from France, French Switzerland, and Belgium during the eleven months past, exceeds that of previous years. This fact plainly indicates that our work there is not failing.

While visiting the branches with President Edgar B. Brossard in August and the first part of September, I was keenly interested in the signs of their progress and growth in numbers. There was a noticeable life among the members that only comes from "go ahead" determination, which in turn is so inseparably connected with enthusiasm of the unfailing kind. I attended most interesting meetings in Lausanne, Neuchatel, Geneva, and conference meetings at La Chaux de Fonds, August 17th, 1913, where the hall was filled with enthusiastic members and interested friends. I say "interested friends," because that is the truthful terminology. One elder was asked, "How many personal friends have you in this gathering?" He replied instantly, "sixteen." It gave me a thrill of delight, because such capacity for garnering is most commendable, and is a potential factor in swelling our ranks. Another instance of more recent date is brought to mind. This is connected with a meeting in Amiens, France, where a score of personal friends of one elder were present. This must surely be taken as making headway. Brethren and friends of the French mission, cultivate and nourish your power to make friends. When Christ has made all the world His friends through the activities of His servants, and through their lives of righteousness, then we may look for the Millennium.

New branches of the gospel tree are being set up in other French cities besides Paris, Lyons, Lille, Amiens, etc. President Brossard says he is confident of success there, and when he says he is "confident" it is as good as achieved; for he and his companions

proceed to create it. It is a marvelous thing to me to note the comparative absence of antipathy towards us in those countries. It may be with the folk there as it was with a young lad selling matches on a street in Liverpool. He approached two "Mormon" elders and demanded of one of them, "ere Yank! buy some matches!" The other elder looked smilingly at the boy, and said, "You must look out for him, he is a 'Mormon'!" The boy with the matches quickly retorted, "If 'e's a gentleman 'e's as good as us." It may be that we are considered more in a true light, or it may be that character slanderers and spinners of falsehood have not, as yet, directly breathed their venomous blight on the inhabitants in those lands.

It was pleasing and assuring to visit the meetings in Liege, Seraing, Verviers and Brussels. What a charming, sweet spirit was manifested in Liege. There was something perfectly captivating in the attitude of the saints and friends in that place. I feel certain that if I had not been a member of the Church when I entered their splendid little hall on the evening of August 29th, I should have wanted to become one before leaving. Such a spirit as was manifested there is positively glorious. A stranger dropped into the service that night and listened attentively to the message the elders were giving, and after the conclusion, remained a moment to say to them that it was an impression held by some that the "Mormons" were not far removed from savagery, but that the interview had served to dispel a false notion from one mind at least, and thereafter our meetings would have one more deeply interested friend in the audience.

The above statements are but meagre glimpses showing why the French mission is, and why it should be. The greatest reason is that men and women of those countries may partake of the fruits of the pure gospel of Jesus Christ; that they may know for themselves that God lives and regards His creations; that they may, if they so choose, receive strength and wisdom to LIVE LIFE and receive it—everlasting life in the presence of God and the righteous among men.

E. TAFT BENSON.

COUNSEL TO RETURNING MISSIONARIES.

SERVICE in the Lord's cause is a means towards obtaining a true education, and an education that is worth the name widens the fields of its possessor's usefulness, and imparts zest and energy to all his undertakings. One's religion must make him a better son and brother, a more loving husband and father, a stronger citizen; in short, a true man. One's labors in the missionary field broadens his field of vision, vitalizes his energies, enlarges his capacity for good work in any direction and makes of him in every way a

stronger and more useful citizen, as well as a more devoted member of the Church. While a missionary is actually engaged in the field he should be wholly a missionary, devoting the best of his energies to the special duties assigned him. When he returns to his home community he is still a missionary in the general sense; but he must remember that he has again taken his place in the ranks of the toilers, to earn his bread by the sweat of his brow. The period of missionary field service is generally too short to permit a feeling of professionalism to assume any great proportions; and this is as it should be. Returned missionaries ought to be in demand where brave hearts, strong minds and willing hands are wanted. The genius of the gospel is not that of negative goodness—mere absence of what is bad; it stands for aggressive energy well directed, for positive goodness—in short, for work.

We hear much of men who are specially gifted, of geniuses in the world's affairs; and many of us force ourselves to think that we are capable of little and therefore may as well take life easy, since we do not belong to that favored class. True, not all are blessed with the same gifts, nor is every one endowed with the strength of a giant; yet every son and daughter of God has received some talent, and each will be held to strict account for the use or misuse to which it is put. The spirit of genius is the spirit of hard work, plodding toil, whole-souled devotion to the labor of the day. Let no one think that any honorable labor is beneath him; harbor no dislike for the work of the hands, but let the mind direct them in skill and energy. The example set by our late, beloved President Wilford Woodruff has often been cited abroad and held up for the admiration and emulation of those who are not of us; it is that of most of the leading men of the Church. Even in his old age he did his share of physical toil and rejoiced in his ability to "hoe his row" and hold his own with his grandchildren on the farm. The gospel of Jesus Christ is a practical gospel; it has to deal with natural as well as spiritual matters. Its tools are the Scriptures and the implements of industry. Its sanctuaries are its tabernacles and temples, its workshops and factories and farms. "My son, be up and doing, and the Lord be with thee."—JOSEPH F. SMITH, in *Liahona the Elders' Journal*.

"MANY a hero has bled to enslave mankind: Jesus died to set men free. Heroes have bled to impoverish men: Jesus died to enrich them. Heroes have bled to degrade men: Jesus died to ennoble and exalt them. Heroes have bled to dethrone competitors and rivals: Jesus died to enthrone condemned and helpless rebels. The most foul of all things is sin. Thorns are the fruit of man's sin. Jesus wore them as the crown of His holy brow that we might wear a crown of honor and glory."

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THURSDAY, OCTOBER 2, 1913.

EDITORIAL.

BREAKING WITH THE PAST.

THERE is a general tendency among men to-day to cling to the ideas of their forefathers in matters pertaining to their soul's salvation, regardless of any new light that may be brought to them. In things concerning their temporal welfare, however, their attitude is different. The inventor of labor-saving machines and various mechanical devices which tend to prove the intellectual development of man, is not shunned, in spite of the fact that his ideas are far in advance of those of our forefathers. It appears to the writer to be just as absurd to scorn new light on spiritual matters which tend to develop the soul of man as it would be to refuse to sail in a modern, steam-propelled, ocean liner, simply because our forefathers traversed the seas in sailing vessels. Yet this is the exact condition with which we have to deal.

In meeting the message which "Mormonism" bears to the world, the statement is often repeated, "My dear old parents lived and died in this church, so why shouldn't I?" Doubtless the foundation of the faith of such people is the fact that "father did it." But this is not right. They should firmly resolve to "break with the past," and act upon that resolution. A modern author brings out this point forcibly, and shows the fallacy of clinging to the traditions of our fathers above all else; of living the lives that our fathers lived; thinking our father's thoughts, and seeking nothing new. One is almost aroused to sympathy for such people, for he can see that

"Their thoughts still cling to the mould'ring past,
And the hopes of their youth fall thick in the blast,
And their lives are dark and dreary."

The successful man to-day, is the man who can profit by past experience without idly wasting his time in solemn contemplation of what might have been. The man who paces his office floor into the early hours of the morning, wringing his hands in silent agony, as he rehearses over and over again the misfortunes of the past, is the man who is losing the precious opportunities of the living present. The past is irreparable—it is gone. The present is here to be used; but it will not linger. It must be grasped and utilized. Time, properly used, will not permit us to survey the

past with remorseful gaze; it requires us to discern the possibilities of the present and the future. This is true in things both temporal and spiritual.

There are people who say it is too late for them to repent or to "break with the past." They think they are in a rut that is too deep to permit them to recover. But there is no rut too deep—no chasm too wide, but that the repentant sinner, with the help of the Lord, may recover himself. He may think his iniquities so abominable in the sight of God that forgiveness is impossible, and that repentance would be useless. To the repentant spirit, however, the arms of God are always open—"His mercy endureth for ever." The requirements of forgiveness have been revealed to man, and regardless of the sinner's condition, if he complies with those requirements, God will receive him home. He must cease to live with the past, and commence his life anew. This is the gospel of Christ. This is the message of "Mormonism."

It was the Master who said unto the woman who was taken in adultery, "Go, and sin no more," and that same command applies to all mankind. Such is the message of "Mormonism" to all the world. We are here to call men unto repentance, and having brought them into the fold of Christ, and made known unto them the will of the Savior, we can offer no more comprehensive admonition than, "Go, and sin no more." Oh, the volume of meaning those words contain! And how few of us, if any, are able to obey them! Yet the Giver of the command proved to us the possibility of compliance with it, and though we are far weaker than He, still we can devote our lives to gaining strength in an endeavor to reach that ideal. People may boast of their worthy intentions and noble resolutions, but in that a great danger lies. "The path to hell is paved with good intentions," and the road to heaven, I add, is laid with noble and virtuous works. "Sin no more," said our Lord, and that implies not resolution alone, but constant and vigilant work. When we realize what the principle of repentance involves, it proves to be one of the profoundest doctrines of Christ. By repentance we covenant to leave our wicked way, and breaking with the past is doubtless one of the severest tests of our sincerity.

The great masses of people must learn to investigate new-born truths, though they may appear repulsive and ugly at first, and perhaps clash with the ideas of our forefathers. Jeremiah prophesied that "the Gentiles shall come unto thee (the Lord) from the ends of the earth, and shall say, Surely our fathers have inherited lies, vanity, and things wherein there is no profit," and this prophecy has only seen its fulfillment to a very limited degree, as the vast majority of men have not, as yet, come unto God, or recognized the folly of holding, with death-like grip, the vanities and unprofitable things which they inherited from their fathers.

The individual must learn to avoid procrastination in caring for his spiritual development and moral enlightenment. He must learn

to break off with the past, and comply with Christ's command to be "born of water and of the Spirit." This done, by the proper authority, it is his duty to commence his life afresh from the time of the "new birth."

"With every rising of the sun
Think of your life as just begun,
The past has cancelled and buried deep
All yesterdays. There let them sleep.

Concern yourselves with but to-day.
Grasp it, and teach it to obey
Your will and plan. Since time began
To-day has been the friend of man.

You and to-day! A soul sublime,
And the great heritage of time,
With God Himself to bind the twain,
Go forth, brave heart! Attain! Attain!"

CLYDE C. EDMONDS.

Extra Issue Notice.—Copies of the extra issue of the *Star*, containing the minutes of the Elders' Convention at London, have been forwarded free to all subscribers, and there is yet on hand quite a number of copies which will be sent, until the supply is exhausted, without charge, to those elders who may wish additional numbers, and to other subscribers, for postage charge only.

ARRIVAL OF ELDER HYRUM M. SMITH.

ELDER HYRUM M. SMITH, of the Quorum of the Twelve Apostles, who has been appointed President of the European mission, arrived in Liverpool, per s.s. *Victorian*, on Tuesday, September 30th, in good health and spirits, and will at once enter upon the discharge of his new duties. President Smith is not a stranger to the people of England, having performed a mission to this country twelve or fifteen years ago. He is accompanied by his wife and four children, and we wish them all health in this land, and an enjoyment of God's blessings in every other respect also.

THE moment I fret about a thing I am its slave, instead of its master. And there is no slave-master in the world like worry. Another master may grudge the dinner hour, but he must give you time for sleep. Another master may grudge you the dinner hour, but some time you must eat. But worry will work you twenty-four hours a day and spoil your appetite into the bargain.—MARK GUY PEARSE.

MINUTES OF THE IRISH CONFERENCE.

THE Irish semi-annual conference was held at 106 Ann Street, Princess Buildings, Belfast, on Sunday, September 21st, 1913. There were present: President E. Taft Benson of the European mission, Elder Orval W. Adams of the Liverpool office, President Thomas E. Briggs and seventeen elders of the Irish conference.

The first session commenced at 10 a.m. by singing, "O ye mountains high." Prayer was offered by Elder Daniel H. Stuart. Singing, "I need Thee every hour."

After President Thomas E. Briggs had made some appropriate opening remarks, Elder James L. Madsen spoke upon the resurrection. Said we believe in a literal resurrection. Took the Savior as our pattern, and showed that all will be resurrected through the atonement of Christ (John 5: 29).

Elder Samuel J. Russon sang a solo entitled, "Lead kindly light."

Elder Charles H. Smith said before a man can acceptably administer in the laws and ordinances of the gospel he must be endowed with authority from God. "No man taketh this honor unto himself, but he that is called of God, as was Aaron" (Heb. 5: 4).

Elder Samuel J. Russon said we should meet often and partake of the sacrament, and acknowledge the goodness of the Lord towards us, and so conform to the Savior's instructions to His apostles; especially to keep in remembrance the great sacrifice He made on Calvary. Said we should examine ourselves to see that we are worthy partakers of the sacrament (I. Cor. 11: 27-34).

The congregation sang, "Catch the sunshine."

Elder George F. Wells said there was only one true plan of salvation, and that must be complied with before we can again enter the presence of God. Said the plan of salvation was instituted before the foundation of the world. Briefly reviewed the history of the gospel, showing that through transgression it was taken from the earth. Testified that according to prophecy the gospel, with all its gifts and blessings, has been restored to the world.

President E. Taft Benson said there are two courses in life, either of which we may choose—one that leads to the right, and one that leads to the left, or to evil. Said Christ brought the light of truth with Him into the world, and that it is impossible to please God without faith—a principle which impels man to action in every avocation of life. We sow our crops in faith, and we should sow our lives with faith. Said it is no disgrace to have faith in an omnipotent Being. If man pursues the downward path, it is through neglect of his own, and not of God. The reason the people of the world ridicule and persecute us, is because they have not studied "Mormonism," and they do not understand us. Bore strong testimony to the truthfulness of the restored gospel.

The session concluded by singing, "Redeemer of Israel." Prayer by Elder Grover P. Greaves.

The afternoon session at two o'clock was commenced by singing, "Come, come, ye saints." Prayer by Elder George A. Clark. Service was further continued by singing, "We thank Thee, O God, for a Prophet."

The sacrament was administered by Elders William R. Goates and Peter L. Nelson. During the passing of the sacrament the hymn, "How great the wisdom and the love," was sung.

Conference Clerk George V. Vincent read the labor and statistical report for the past six months, and then presented the general and local authorities, who were all unanimously sustained.

Elder Norval A. Smith said the first revelations given to Joseph Smith revealed to mankind that God has a body, parts and passions. The leading sects in Christendom teach that God has neither body, parts nor passions. Quoted Heb. 1: 3, showing that Christ was in the exact image of the Father. Said Christ was a revelation of God. Alluded to the baptism of the Savior, showing that the Father, Son, and Holy Ghost are three distinct personalities. Said if any man will do the will of the Father, he shall know of the doctrine, whether it be of God or whether we speak of ourselves. Quoted James 1: 5, showing that if anyone lacks wisdom, God is ever willing to give it to him.

Elder Grover P. Greaves sang a sacred solo entitled, "He knows the way."

Elder Orval W. Adams said he always rejoiced in meeting with the Latter-day Saints wherever they may be, and in partaking of the good spirit that is always in their midst. Said the Latter-day Saints are out in the world proclaiming the same gospel that Christ and His apostles had taught. Quoted many prophecies of Joseph Smith's that have been literally fulfilled. Said the Latter-day Saints have to be consistent. It was necessary that the gospel be restored just as it was predicted it would be, or it would disprove itself. Quoted prophecy in Ezekiel in reference to the coming forth of the Book of Mormon. Said the Book of Mormon was the stick of Ephraim spoken of. Referred to the many discoveries of antiquities in South America proving the divinity of the Book of Mormon. Whenever a man joins the "Mormon" Church his whole life changes. Exhorted the saints to observe the Word of Wisdom. Bore a strong testimony to the truthfulness of the gospel.

The congregation sang the hymn, "Do what is right."

Elder William H. Fjeldsted said the elders are sent into the world to gather the children of Israel that are scattered among the nations of the earth. Spoke upon the dispersion of Israel, and briefly reviewed the history of the children of Israel, relating their wanderings in the wilderness, and the dealings of the Lord with them. Quoted a prophecy of Moses (Deut. 28: 64) which states that on account of their wicked and idolatrous practices they would be

scattered among the nations of the earth. Briefly reviewed the history of the tribe of Judah, from the division of Israel to the present time, showing the fulfillment of the prophecy of Moses that Israel would be scattered among all nations. Quoted a prophecy in Jeremiah 16: 12, 15, 16, promising that the Jews will be restored to their former place.

Meeting concluded by singing, "Now let us rejoice." Prayer by Elder Peter L. Nelson.

The evening session commenced at seven o'clock by singing, "Come, O Thou King of kings." Prayer by Elder Alva B. Enniss. Singing, "Israel, Israel, God is calling."

Elder William A. Noble said every blessing from heaven is predated upon obedience to certain laws. Spoke upon sacrifices, showing that Adam and all the ancient prophets that followed him offered sacrifices as typical of the great sacrifice that the Savior was to make on Calvary's cross. Spoke upon the persecution of the ancient saints in fulfillment of the words of the Savior that they that live godly in Christ Jesus shall suffer persecution. Spoke upon the persecution that the saints in this dispensation have endured. "Blessed are they which are persecuted for righteousness' sake, for theirs is the kingdom of heaven."

Sisters Cissy and Sarah Hands sang a sacred duet entitled, "He's the One."

Elder George V. Vincent spoke upon the Holy Ghost and the gifts and the blessings pertaining to the same. Showed that the promise of the Savior (Luke 24: 49) was fulfilled upon the day of Pentecost. Called attention to the promise of Peter upon the day of Pentecost, that all that are willing to accept the gospel have the promise that they shall receive the gift of the Holy Ghost. Quoted Acts 8: 18, 19, 20, to show that the Holy Ghost is conferred by the laying on of hands. Said the Holy Ghost would not dwell in an unclean tabernacle.

President E. Taft Benson said the greatest revelation that was ever given was the revelation of Jesus Christ Himself after His resurrection. He could see the revelations of God made manifest in all the wonderful inventions of the present day. Said sin is a disease that attacks our characters. Read some of the revelations contained in III. Nephi in regard to the coming of the Savior. Thought these were the most sublime passages he had ever read. Advised the saints to read the whole of third Nephi. Said there is one great finality that we are striving for—that is, everlasting or eternal life. Showed that repentance is being dissatisfied with sinful habits that are conducive to our destruction. Exhorted the saints to be charitable one towards another.

President Thomas E. Briggs said he was ever willing to bear his testimony to the truthfulness of the gospel. Said the gospel of Christ is the power of God unto salvation. We believe the Book of Mormon to be the word of God. There is an abundance of

evidence showing its divinity. Read the testimony of the witnesses to it. Said Joseph Smith sealed his testimony with his blood. Bore strong testimony to the truthfulness of the gospel.

Conference was concluded by singing, "The time is far spent." Prayer by Elder Orval W. Adams.

President E. Taft Benson, Elder Orval W. Adams, President Thomas E. Briggs and seventeen elders met in Priesthood meeting on Monday, September 22nd, 1913, at 9 a.m. The elders all submitted their reports for the past six months' work. There were three excellent papers read and discussed. President E. Taft Benson and Elder Orval W. Adams also gave some very good instructions.

GEORGE V. VINCENT, Clerk of Conference.

FROM THE MISSION FIELD.

Change in Mission Presidency.—Elder Theodore Tobiason has been appointed president of the Swedish mission to succeed President A. Theodore Johnson, who has been released to return home after having performed a successful mission in the Master's cause. President Tobiason's address is, Svartensgatan 3, Stockholm, Sweden.

Relief Society Notice.—Owing to removals by death and emigration the Relief Society of the Hyde branch (Manchester conference) has been re-organized as follows: Sisters Florence Allsop, president; Edith Holt, Senr., first counsellor; Elizabeth Manifold, second counsellor; Maud Thompson, secretary; Emmaline Cooper, treasurer; Emmie Souther, assistant secretary; Elizabeth Cooper and Sarah Glassey, teachers.

Farewell Concert.—On Thursday evening, September 4th, 1913, a successful concert was held at 30 Abbotsford Place, South Side Masonic Temple, Glasgow (Scottish conference), under the auspices of the Sunday school, in honor of Sister Mary Park, who is emigrating to Zion. A most interesting program was rendered, and games indulged in. In appreciation of Sister Park's labors in the Sunday school the elders, saints and friends presented her with a suitable token of their respect.

Branch Re-organization.—On Sunday, September 7th, 1913, President Lafayette Jackson, with two traveling elders of the Manchester conference, re-opened and re-organized the Stockport branch. Elders Samuel Roberts and William Gregson were appointed and sustained as president and secretary respectively. The Stockport saints meet for public worship every Sunday at

2:30 and 6:30 p.m., two doors from the Mersey Hotel, Mersey Square, Stockport.

Releases and Departures.—The following named missionaries have been honorably released, and sailed for Montreal on September 17th, 1913, per s.s. *Corsican*. From the British mission—Elders Robert Brighton and Edwin Pinckney. From the Swiss and German mission—Elders Herman Behling, John U. Buehler and Wallace H. Budge. From Scandinavia—Elder Erastus Madsen. On the same ship there was a company of forty-five emigrants in charge of Elders W. H. Budge, Erastus Madsen and Herman Behling. The following named missionaries have been honorably released and sailed for Boston, on September 23rd, 1913, per s.s. *Cymric*: From the British mission—Elders Roy H. Peck and Orion B. Thurgood.

Farewell Socials.—On Monday, September 15th, 1913, the Relief Society of the Hyde branch (Manchester conference) gave a farewell social to Sister Martha Binnion, who is leaving to join her husband in Canada. She was presented with a lady's sachet as a token of esteem from the saints of the branch. An enjoyable evening was spent.

A farewell social was held at 85 Church Street, Lancaster (Liverpool conference), on Wednesday, September 24th, 1913, in honor of Elder John F. Gunn, Jr., who has been honorably released from his missionary labors to return to his home in Salt Lake City. A suitable program, including games, was the feature of the evening. An appreciated token of esteem was presented to him by the members of the branch.

Baptisms.—A baptismal service was held on Sunday, September 21st, 1913, in the Canal at Goytre (Bristol conference), when four souls were admitted to the Church of Jesus Christ of Latter-day Saints. Elders A. L. Flitton and J. F. Palmer officiated.

On Saturday, September 20th, 1913, a baptismal service was held at Leicester Baths (Nottingham conference), when two souls were added to the Church of Jesus Christ of Latter-day Saints. Elder Washburn C. Hunter officiated.

On September 21st, 1913, a baptismal service was held in the Latter-day Saints' Chapel, 23 Booth Street, Handsworth, Birmingham (Birmingham conference), when seven souls were added to the Church of Jesus Christ of Latter-day Saints. President Warren S. Tew, Elders Andrew Wilson and George C. Loveridge officiated.

On September 22nd, 1913, a baptismal service was held at Wallasey Sands (Liverpool conference), when two persons from the Liverpool branch and one from the Birkenhead were baptized. Elders A. Hulme Nebeker and James A. Loveless officiated.

SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.**CHURCH HISTORY.****LESSONS XXXV-VI.—SOME SCATTERED EVENTS.**

Textbook: One Hundred Years of Mormonism (Evans) pp. 512-528.

Note:—The teachers may choose from the suggested topics given below, two lessons in which they can emphasize whatever topic is most needful to the class.

I. CHANGES IN LEADERSHIP.

1. In President Young's time (1844—1877). (a) Counsellors to the President. (b) The Twelve. (c) The seven presidents of seventy. (d) The Presiding Patriarch. (e) Review later events in President Young's life.
2. During President Taylor's administration (1877—1887). (a) The Twelve. (b) The seven presidents of seventy. (c) Review events, hitherto untouched in the later life of President Taylor.
3. During the Presidency of Wilford Woodruff (1887—1898). (a) The Twelve. (b) The presidents of seventy. (c) Later events of President Woodruff's Life.
4. During the Presidency of Lorenzo Snow (1898—1901). (a) Counsellors to President. (b) The Twelve. (c) The presidents of seventy. (d) Later events of President Snow's life.
5. During Presidency of Joseph F. Smith (1901). (a) Quorum of Twelve. (b) Presidents of seventy. (c) Recent events.

DIED.

DICKENS.—At Northampton (Birmingham conference), September 12th, 1913, Amelia Jane Dickens; born January 27th, 1869, at Ringstead, Northamptonshire. She was baptized April 7th, 1907, by Elder Joseph H. Butte. Sister Dickens was an active worker in the cause of Christ, and died in full faith of the gospel.

CONTENTS:

Experiences	641	Arrival of Elder Hyrum M.	
The French Mission	645	Smith	650
Counsel to Returning Mission-		Minutes of the Irish Conference	651
aries	646	From the Mission Field	654
Editorial: Breaking With the		Sunday School Lesson for Theo-	
Past	648	logical Department	656

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